

# THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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## THE LOO-CHOO ISLANDERS.

The inhabitants of these islands afford a remarkable instance of the happy effects of pacific principles. The Loo-Choo Islands have been but recently discovered by Europeans. They are situated in the Chinese Sea, between 26 and 27 degrees of north latitude, and about four or five hundred miles from the eastern coast of China, in about 127 degrees east longitude.

In the year 1816, Lord Amherst was sent as an ambassador from Great Britain to China. The two armed ships, the *Alceste*, commanded by Captain Maxwell, and the *Lyra*, commanded by Capt. Hall, after landing the ambassador, visited the largest of these islands, called the Great Loo-Choo. After the ships came to anchor, many of the natives came on board, and among others, a person of some rank, who, it was discovered, could understand the Chinese servant whom they had on board. This opened the way for communication by means of an interpreter.

The next morning three chiefs came on board, and were conducted into the cabin and introduced to Capt. Maxwell. As they were desirous to know from whence the ships came, and what was their reason for coming into the harbour, Captain Maxwell informed them, through the interpreter, that the ships belonged to the king of England; that they had been to China with an ambassador,\* and on their return towards Canton, had experienced bad weather, and had been obliged to put in there to make some repairs, and to

procure supplies of fresh provisions, water, and vegetables. This intimation induced them to send on board a party of native shipwrights and caulkers. But they were informed that they had carpenters on board, and that they only wanted an asylum while making their repairs, with permission to take on board provisions and water. Accordingly a supply of bullocks, pigs, goats, fowls, and vegetables were sent on board. This supply of provisions was regularly continued during the whole time the ships continued in the harbour, which was six weeks; and, as they were afterwards informed, was furnished by the government; nor could the chiefs be persuaded to receive any compensation for this, or for any other favor which had been granted.

Captain Maxwell, in a conference with the chiefs, informed them that it would be necessary to land a part of the ship's stores, and also to have a party on shore to work. Some of the ship's crew being out of health, permission was also requested to bring them on shore for the re-establishment of their health. These requests being communicated to the government, and permission obtained, a place was assigned in a convenient enclosure, surrounded by a wall built of coral blocks, twelve feet high, and containing a large building or temple, in the form of a Chinese pagoda, besides other smaller buildings, very well adapted to the present occasion. The temple being divided into various apartments, a part of it was appropriated to the use of the sick and their attendants. At the gate which led into this enclosure, a notice was affixed, both in the Loo-Choo and the English language, that no person was to enter without a written permis-

\* They had been up the Yellow Sea, where they had landed the ambassador on his way to Peking.

sion from Capt. Maxwell, or from one of the chiefs.

"About this time a mutual friendship began to exist between us, and confidence took place of timidity.—Many of these islanders displayed a spirit of intelligence and genius. They all seemed to be gifted with a sort of politeness which had the fairest claim to be termed natural: for there was nothing constrained, nothing stiff or studied in it." "Nothing could be more interesting," says Capt. Hall, "than to observe the care the natives took of the sick men. They crowded round to assist them out of the boats, and carried those who were confined to their beds, all the way from the beach to the hospital. A number of people also attended to support the invalids, who had barely strength to walk; and others were happy to be permitted to carry the clothes. No sooner were the sick safely lodged, than eggs, milk, fowls, and vegetables, all ready cooked, were brought to them."

During the time that the repairs were going on, Capt. Hall was sent with the brig *Lyra* to take a survey of the coasts and harbours round the island. On his return he writes thus: "I was glad to find some sick men of my ship much recovered, and very grateful for the kindness of the natives. Milk, eggs, meat, and vegetables had been brought to them every day; and whenever they felt disposed to take exercise, were sure to be accompanied by one or two of the natives, who held their arms and helped them up the steep side of the hill, behind the hospital, to a pleasant grassy spot on the summit, and having lighted pipes for them, remained patiently till the invalids wished to return. In short, I suppose that sailors were never so caressed before; and it was pleasing to observe how much our hardy seamen were softened by such gentle intercourse: for it was not to the sick alone that the influence of this unaffected suavity of manners extended. The

whole crews of both ships participated in the same kindly sentiment, and laid aside, for the time, all their habitual roughness of manners, and without any interference on the part of the officers, treated the natives, at all times, with the greatest consideration and kindness."

"The island of Loo-Choo is about sixty miles long and twenty broad; it is situated in the happiest climate of the globe. Refreshed by the sea breezes, which blow over it at every period of the year, it is free from the extremes of heat and cold, which oppress many other countries. The people seemed to enjoy robust health: for we observed no diseased objects, nor beggars of any description. The administration of the government seems to partake of the general mildness of the people; and yet it appears highly efficient, from the very great order which is always maintained, and the general diffusion of happiness. Crimes are said to be very unfrequent among them, and they seem to go perfectly unarmed."

Capt. Hall, in speaking of an excursion among the inhabitants in a distant part of the island, says, "As we had not seen any kind of military weapons at Loo-Choo, we looked out for them sharply at all these places. The natives always declared that they had none, and their behaviour on seeing a musket fired, implied an ignorance of fire-arms; and they always denied having any knowledge of war, either by experience or tradition."

Some of the officers of the ships, in one of their walks, greatly surprised the natives by shooting and killing several birds on the wing. In the course of the day the chiefs came to Captain Maxwell on board the *Alceste*, appearing very unhappy at something which had taken place; and yet seemed fearful of giving offence by mentioning it. "After many apologies, and much to Capt. Maxwell's relief, who feared something very disastrous had occurred, they stated that the inhabitants



were alarmed by all this firing, and would take it as the greatest possible kindness, if neither Captain Maxwell, nor any of his officers, would in future carry fire-arms on shore." They also observed, "that the natives were grieved to see their little birds shot. Capt. Maxwell hastened to assure them of his regret for what had passed; and to set their minds at rest, immediately, and in their presence, wrote an order, forbidding any person belonging to the ships to fire at the birds, or even to carry a gun during our stay at Loo-Choo."

"We never saw any punishment inflicted at Loo-Choo; a tap with a fan or an angry look, being the severest chastisement ever resorted to, at least as far as we ever saw, or could hear about. In giving their orders, the chiefs were mild in manner and expression, though quite decided; and the people always obeyed them with alacrity and cheerfulness. There seemed to exist the greatest respect and confidence on the one hand, which was met by correspondent consideration and kind feeling on the other. We saw nothing like poverty or distress of any kind; every one we met seemed contented and happy."

"It was indeed extremely interesting to observe how early the gentle manners and amiable disposition of all classes of society at Loo Choo, won the hearty good will even of our rough seamen. From the very first hour of our visit, by a sort of universal and tacit understanding, which rendered orders on the subject unnecessary, the natives were treated by every one, not only with kindness, but what was more remarkable, with entire confidence."

"That proud and haughty feeling of national superiority, so strongly existing among the common class of British seamen, which induces them to hold all foreigners cheap, was, at this island, completely subdued and tamed by the gentle manners and kind behaviour of the most pacific people in the world. Although completely inter-

mixed, and often working together, both on shore and on board, not a single quarrel or complaint took place on either side, during the whole of our stay. On the contrary, each succeeding day added to friendship and cordiality."

"During our intercourse with these people, there never occurred one instance of theft, although the natives were, at all times, permitted to come on board, indiscriminately, and to go into the cabins, state-rooms, or wherever else they thought fit, without being watched. On shore it was the same, where the ship's stores of every kind, as well as the carpenter's and armourer's tools, were lying about; and in the observatory, the instruments, books and pencils, were merely placed under cover to shelter them from the dew, but under no lock and key, and without any guard; yet not a single article was taken away, though many hundreds of people were daily admitted, and allowed to touch and examine whatever they pleased."

"The period of our departure being now fixed, all our stores were embarked on the evening of the 26th of October. The next morning, the Loo-Choos, as a mark of respect, arrayed themselves in their best apparel, and proceeding to the temple, offered up to their gods, a solemn sacrifice, invoking them to protect the *Englees*, to avert every danger, and restore them in safety to their own land. In the manner of this adieu, there was an air of sublimity and benevolence, by far more touching to the heart than the most refined compliments of a more civilized people. It was the genuine benignity of artless nature, and of primitive innocence. Immediately following this solemnity, our particular friends crowded on board to shake hands and say FAREWELL! whilst the tears which many of them shed, evinced the sincerity of their attachment."

"We stood out seaward, and the breeze being favorable, this happy island soon sunk from our view; but it

will be long remembered by the officers and the crews; for the kindness and hospitality of its inhabitants have fixed upon every mind, a deep and lasting impression of gratitude and esteem."

*Remarks by Ed. of the Herald of Truth.*

The foregoing account presents a practical example of peace, in a people called pagans, which is sufficient to teach professing christians a lesson of wisdom, far superior to all the maxims in favor of the war policy, that ever were advanced by any christian nation on earth. Indeed it affords a complete refutation of that erroneous policy which teaches that, "the surest means of preserving peace is to be prepared for war." It is also an incontestible proof, that a virtuous and peaceful spirit is not only able to preserve the peace of a nation, but to disarm warriors themselves of their accustomed feelings of hostility. If "that proud and haughty feeling of national superiority, so strongly existing among the common class of British seamen," could be "completely subdued and tamed by the gentle manners and kind behaviour" of these pagans, why should not the same causes produce the same effects, between nations professing the mild and pacific principles of christianity? Such a conquest over the spirits and feelings of warriors, could never be achieved by war. Here, for the first time, was found a race of people who, from time immemorial, without any warlike means, had preserved peace with all their neighbors; a people who lived in a state of peace and harmony among themselves, and enjoyed a degree of happiness and prosperity unknown to warring nations.

If we are to judge by the accounts given of these people, we must believe that they shame the professed christian world, with all their boasted privileges, not only in maintaining the principles of peace, but in the practice of all the moral virtues taught by the gospel.—Their government, it appears, was sup-

ported by the same mild and peaceable spirit, and was effective in its operations, in maintaining good order, without the aid of arms; so that crimes were very unfrequent, and there was no appearance of theft or fraud found among them.

How comes it to pass that these pagans practise so much more of the genuine principles of christianity, than those who assume the christian name? The answer is plain and obvious: because they have never been corrupted by the spirit and principles of war; and consequently know nothing of its pernicious practices. For certain it is, that wrath, contention and strife, thefts, robberies and murders, are the fruits of the spirit of war; and where that spirit is entirely subdued in a nation, these fruits will cease to grow, as certainly as a tree will cease to bear fruit when it is cut down.

"Mr. Ellis, the English missionary, declared that he never even suspected the inconsistency of war with christianity, till the uncivilized islanders, to whom he was sent, came and proposed the destruction of all their weapons of war, saying, 'When we have embraced this gospel, we can never use them again.' Had christian nations been as much enlightened to their highest interests and duties, as these people whom we call savages, the promise, that 'the meek shall inherit the earth,' would long since have been literally accomplished. One of the Chinese emperors refused to admit the missionaries into his dominions; because, said he, that wherever christians came, wars and desolation soon followed."

What a pity it is, that heathens and savages, so called, should be so much better able to understand the pacific nature of Christ's gospel, than those nations who have so long enjoyed the light of Divine Revelation, and made such high pretensions of superior refinement and civilization. In this account we have a full proof that warlike principles and preparations are unnecessary for the protection of any people.



## TO OUR READERS.

We have long been performing a painful but important and conscientious duty, in portraying in the pages of the Reformer, the schemes and machinations of a hired and ambitious priesthood, and warning the community against their endeavours for power and ascendancy. Other and abler hands are now engaged in exposing those schemes and showing their object and tendency, so that none who are willing to see, need be ignorant of their true character. We therefore feel at liberty to follow a somewhat different course, and would wish hereafter, more to direct the minds of men to what is of greater importance, and more calculated to save this country from the evils and calamities with which it is threatened; and that is, *a true and sincere return and looking unto God*, from whom all good must come, and who can preserve us and our present liberties better than all the armies and efforts of men. For the Lord can control all events, and will appear for the deliverance of those who put their trust in him, or prepare them to meet with patience and resignation, the calamities and afflictions which he sends. This is our only resource, for nothing short of an Almighty arm can arrest and defeat the measures which are now in train to subjugate and destroy the rights and liberties we at present enjoy.

If others can see differently, the Editor cannot. The plans for success have been well laid, and thus far they have rapidly progressed, and they continue to advance. The design is to break down and subdue every thing which opposes their march for supreme control; and nothing short of that Almighty Being, with whom all things are possible, can frustrate the design. The agents and means employed are innumerable and inexhaustible, and vain is the help of man if God does not interpose his wisdom and power. It therefore becomes every one who wishes well to himself or to the community in general, to look to Him who only can

deliver and redeem, and if we are worthy of his protection, it will be extended to us, and then we shall be safe though all the powers of darkness and human wisdom were combined against us. As a proof of this, read the history of the Israelites in all their trials and vicissitudes.\*

All mankind seem now ripening for calamities of the most destructive kind, and they will be visited more especially on nations professing christianity, because their privileges have been greater, and those privileges have been greatly abused. Soon after the present Turkish empire falls, the most important, as well as the most calamitous events will rapidly approach; for then the three spirits of evil will "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty," when the wicked and all the works and doings of evil will be destroyed. No very general wars will take place among christian nations till the "river Euphrates is dried up," or the present Turkish empire is brought to an end; and then the agents of evil will go forth, and the most awful and sanguinary contests ever witnessed will soon follow among christian nations, so called.

Prophecy declares these things, and when they are fulfilled in the striking manner they will be, there will be no want of faith in the earth, as little faith as there now is in it. For it is but too evident that a living and true faith in the Lord and in his providence is now hardly to be found, not only among mankind in general, but among those

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\* And here it may be proper to observe, that this people, the Jews, will be again restored and brought to a saving knowledge of Him whom they rejected and crucified—and the manner in which this will be done, will serve to convince the most sceptical that there is a God that ruleth in the earth, and "does according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What dost thou?"—*Daniel* iv. 35.

who profess and who suppose they possess it—that denominated faith in scripture, being a clear and certain evidence to the mind of the truth of things of a spiritual and divine nature, governing and actuating individuals agreeably to the strength of that evidence and according to the things to which it relates. True faith and knowledge are indeed nearly the same. It is a farmer's knowledge or belief of the advantage of a crop of grain that leads him to labor and toil in bringing it to maturity: and so a belief, or rather a thorough conviction of the benefit of spiritual attainments and enjoyments, will lead those who possess it diligently to seek to obtain them; viewing all things else of an inferior consideration, on account of their transitory and uncertain existence—for like riches, they may "make themselves wings and fly away;" or we may be deprived of them when we think we are the most secure in their possession—while the others are of an everlasting and abiding nature, which no afflictions, nor even death itself can take from us.—But as the Saviour said "No man can come unto me except it were given unto him of my Father," so no one can possess a true and living faith unless it be given unto him by Him who is the giver of every good and perfect gift. This consideration should teach us humility, for as the Apostle has said, "*God resisteth the proud, but giveth grace unto the humble.*"

The experience of almost every man must convince him that he cannot possess true faith when he chooses, or mend his heart; and the Apostle John, speaking of those to whom *power is given to become the sons of God*, says, they are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And the Apostle Paul also tells us, *by grace we are saved through faith; and that not of ourselves; it is the gift of God.* If any are not sufficiently convinced of their own insufficiency to become truly right, let them make the attempt by all the

powers and faculties of which they are possessed, and they will soon become satisfied of their own helplessness and insufficiency, and be ready to say with the disciples when in the tempest, "*Lord, save us: we perish.*" We must not expect to receive help from God till we feel our need of it; nor shall we be likely to look unto him with earnestness and sincerity, till every other hope of deliverance is removed. We all have a disposition to help ourselves and obtain deliverance by our own arm. It is well for us fully to make the trial, as the best means to convince us we can do nothing; and then we shall be constrained to look unto him who alone can save and deliver, and who *will save and deliver* all those, who, emptied of themselves and of their own sufficiency, look unto him in sincerity and in truth for salvation and deliverance; for it is a common and true saying, that *man's extremity is God's opportunity.*

Notwithstanding the number of professors of religion in this day, and the numerous revivals of religion, so called, there is perhaps as little true dependance on and looking unto God at the present time, as at any period since men were on the earth. This state of things will not long continue, for before many years, such calamities and afflictions will come upon all men, that they will be constrained to look unto Him with whom all things are possible, and who alone can support them in what may very properly be called a furnace of trials and difficulties. The beginnings of sorrows will first commence in Europe, and afterwards they will be visited upon this country; and when they have once commenced, they will not cease till an entire new and better state of things are established, and which will be continued for a thousand years. Till these sorrows and troubles begin, mankind will continue to get worse and become more and more lost, both to a knowledge and a true dependance on the Lord. The beginning of the Lord's mercies to a



degenerate world will begin with his judgments, in order to humble men and render them fit subjects for his blessings; for the Lord ever has and ever will continue to *resist the proud, but give grace unto the humble*. Where can we now go without witnessing pride? At meeting houses it is seen in the pulpit and in the pews. Follow the occupants home and it will be seen there also. The Lord, true to his promise, leaves them almost destitute of his grace, of comfort and happiness; and they will never possess any more grace or happiness than at present, till they are humbled by calamities and afflictions. Hence, as was observed before, the beginning of the Lord's mercies will begin with his judgments, as the first step for the well-being and happiness of a stubborn and an undutiful child, is only to be found in its correction, and is therefore the greatest mercy and favor which a kind parent can exercise towards it.

We are all but children of a Heavenly Parent, and are not apt to be very dutiful or obedient, and if we are left without chastisements from him, the Apostle has assured us, it is only an evidence that we are less regarded by him than others who receive his chastisements. Witness the language of the Apostle, Hebrews xii. 5—"And ye have forgotten the exhortation, which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." The principal reason why mankind are no better than they now are, is their long exemption from any great calamities or afflictions. But calamities and afflictions will not be much longer withheld, even those of the most severe kind, and such as are not

reformed will be destroyed by them, and all wickedness and evil will be brought to an end, so that after a season of deep calamity and suffering, all who remain alive will be brought into conformity to the divine will and enjoy that *peace of God which passeth understanding*.

#### DIVINE PROVIDENCE.

It is worthy of remark, that after Jeremiah had foretold repeatedly that the city of Jerusalem would be destroyed by the king of Babylon, he told the people and the king, if they would voluntarily yield up the city to the Babylonians, neither the city nor the temple would be destroyed. Could they then do this, seeing Jeremiah would have proved not to be a true prophet, had they done it?

In this case the Lord must have either foreseen that no persuasions would induce them voluntarily to yield up the city, or else by an overruling providence, he must have prevented them from doing so. It is an ancient saying, that "those whom the Lord is determined to destroy, he first infatuates." Hence they will be sure not to listen to any right counsel that would make for their peace and secure their safety. But mark; the Lord never determines to destroy any till the measure of their iniquities are filled up, as in the case of the Canaanites and the inhabitants of Jerusalem at the time of their destruction by the Romans. Nor does the Lord permit any afflictions to come upon those who put their trust in him and seek to do his will, except to make them as an example under afflictions to others, or as a fatherly correction for their own benefit, in consequence of becoming too forgetful of his mercies, or allowing their affections to become too cold and indifferent in his cause. It is one of the greatest evidences of the Lord's favor to us, when he does not leave us without chastisement, if we cease to serve him with an undivided heart. Hence it should be always our prayer that the Lord may withhold no afflictions or

trials from us, however severe or painful to flesh and blood, which he may see will conduce to our benefit or bring us into a greater conformity to his will. Even a heathen in addressing his Maker, could say—"Give us those things that be good for us, whether they be such things as we pray for, or such things as we do not pray for; and withhold from us those things that would be hurtful to us, if they be such things as we do pray for."

It is of the greatest importance to know that we are under guidance and direction of an all wise and unerring Providence, and that it is only those who will not receive the truth in the love of it, but have pleasure in unrighteousness, to whom the Lord sends strong delusions, that they may believe a lie in order to their destruction.—Witness the account given respecting Ahab and his four hundred false prophets, whom he believed in preference to Micah, as God intended he should do, that he might go up to Ramoth Gilead and fall there. And see, moreover, notwithstanding his precaution in disguising himself on going into the battle, and covering himself all over with armour, how a bow drawn at a venture, entered between the joints of the harness and killed him; by which it may be seen how vain and useless it is to seek to protect ourselves when the Lord has determined our destruction.

#### THE DEALINGS OF THE LORD WITH MEN.

When the Saviour told his disciples that not a sparrow falleth on the ground without their Father, and that even the hairs of their head were all numbered, he plainly signified that there was an overruling and superintending Providence in all things, even in those of the most minute nature. This being admitted, it follows with certainty that all things will be made to work together for good, to those who put their trust in the Lord and seek to do his will. It is nevertheless true, that near-

ly all the ancient prophets were as wanderers in the earth; were persecuted and put to death, as well as Christ's Apostles and the more faithful among the primitive christians. But are we hence to suppose that the Lord was against them and only sought their injury and unhappiness? A moment's reflection must convince us to the contrary, and satisfy our minds that all these sufferings and trials were designed and would be for their good. Says the Apostle James, "My brethren, count it all joy when ye fall into divers temptations, [that is trials] knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—How is patience to have her perfect work, except to bear all manner of contradiction and abuse, without seeking retaliation or returning like for like, after the manner of the world? We are required indeed to act after the example of Christ, who, "when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Not to act after this manner under every circumstance, is certainly not to let patience have her perfect work, and shows that we are deficient in christian principle and christian example. Says the Apostle Paul, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." Again, says the Apostle James, "Take, my brethren, the prophets for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that he is very pitiful, and of tender mercy." *James iv. 10, 11.*

We do indeed account those happy who in former times endured sufferings, abuse and persecution, even to the taking away of their lives; and would prefer to have been in their situation and endured all their sufferings, than be in the situation of those who



inflicted those sufferings on them—knowing that they have gone to rest and that their end has been peace.—But how few are now prepared to suffer reproach and ill usage without murmuring or complaining and even seeking to retaliate upon those who cause them to suffer. These things ought not so to be; for in so doing, we must violate every christian principle and wound our own peace more than all that can be done against us. What are persecutions and sufferings here in this world? Life is but as a moment of time in comparison to eternity; and the more we endure and the more we suffer, if our minds are rightly directed and rightly exercised under our sufferings, the nigher shall we be brought into conformity to him who laid down his life for us, and who was the son of God, in whom the Father was well pleased. The Lord's grace was made sufficient for those who suffered in former times, though in some cases such was the keenness of their anguish under the trials they endured, that notwithstanding they possessed a measure of resignation, and felt no spirit of retaliation or ill will against any, yet, as in the instance of Job and Jeremiah, they have been ready to call imprecations on the day in which they were born and the time in which they came into existence. See Job iii. 1, and Jeremiah xx. 14.

Under the gospel dispensation more grace and more light are given; so that an apostle could say, "And not only so, but we glory in tribulation also: knowing that tribulation worketh patience; and patience experience; and experience hope." As soon as the early christians ceased to endure persecution and tribulation, they lost the spirit, feelings, and principles of christianity, and it has been the same with respect to every denomination of christians which has arisen from the time the gospel was first preached unto men, down to the present time.—Seeing then that afflictions and sufferings are so necessary in our present

condition, we need not be surprised that an inspired apostle should say, "We glory in tribulation also."

But whether we can now glory in tribulation or not, it will not be very long before all the inhabitants of the earth will be called to endure tribulation, and such tribulation as will result in a new and better order of things. The sword, in its most destructive sway, will pass through every christian land, fulfilling the words of Christ, that they that take the sword shall perish with the sword—and those who are not cut off, will be thoroughly humbled and brought into conformity to the divine will. The present turmoil and confusion which have now began in almost every country, will not cease till all these things are fulfilled and a new and better order of things shall be established on the earth. Of this a doubt need not be entertained; for according to the sure word of prophecy, the period when these events are to be accomplished, is drawing on apace. But what scenes of anguish, trouble, slaughter and devastation will take place, before that desirable state which the Lord will bring about, is fully effected. Happy will it be for those who shall be able to bear with resignation the trials and afflictions which the Lord will send to humble men and subdue them to himself—for this will at length be accomplished under the judgments of the seventh vial, and, as foretold in Daniel and the Revelation, *the kingdoms of this world will become the kingdoms of the Lord, and of his Christ—and the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.*

What a change! And what a different state of things will then exist than exists at present. They shall then "beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." "They shall not hurt nor destroy in all my holy mountain: for

the earth shall be full of the knowledge of the Lord, as the waters cover the sea." *Isaiah* ii. 4, and xi. 9. A little before this happy state of things is effected, mankind will be in the most fallen and degenerate condition, and the sword will be employed in a more appalling and destructive manner, and to a greater extent, than at any period since men were on the earth. Many now living will probably see its approach if they do not witness its accomplishment, as only two more vials of the Lord's judgments are to be poured out. For a reference in prophecy to this country and the restoration of the Israelites, see *Isaiah* xviii.

#### CONCERNING FAITH.

We are all aware how much is said in the New Testament respecting faith. It is represented as the ground and efficient cause of all our actions, and of support and comfort under the greatest trials and afflictions of this life. In Hebrews, the apostle enumerates a long catalogue of works performed by or through faith, and the Saviour assigns as a reason why his disciples could not do certain things, *their want of faith*, and said unto them, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

It is an important inquiry then, What is faith? The apostle informs us that "faith is the *substance* of things hoped for, the *evidence* of things not seen." Scripture faith is indeed altogether different from what many suppose to be faith; for it is an evidence or persuasion produced in the mind by the Lord himself, causing the mind to rest on it with as much assurance and certainty as on the truth of our own existence; so that with this faith we could not fear or be dismayed if we were about to be cast into a fiery furnace or into a den of lions; knowing that the Lord was able to deliver us, and that if he did not deliver us, but permitted us to be

destroyed, all would be for the best. This faith is very different from the strongest delusion that men may have, and is accompanied with humility and a resignation to whatever the Lord may appoint, so as to enable us to say, "*thy will be done*"—and we can no more have this faith when we choose, than we can cause the sun to rise or command rain from the skies.

No explanation, therefore, concerning a divine faith, which can be given, will be able to convey any proper idea of it to those who have no experience of it themselves; and these can perceive the difference between this faith, which is the gift of God, and all other persuasions of which they may become possessed. The faith of which we are now speaking, was given to David when he went forth against the Philistine, so that he had no more fear or dread of any ill success attending him on that occasion, than if he had been going from one room into another in a peaceable habitation. The person that receives this faith knows it to be divine; and it imparts a support and comfort to the mind, unknown to any except those that experience it. This kind of faith is now almost lost in the earth, but ere long it will be again restored among men—and it can be restored only by that Being who made the world, and is the author of every good and perfect gift. Man by his own efforts cannot attain to it; but the reason that there is now so little of it, is because mankind are unworthy of it, and are destitute of that sincerity and humility, without which we cannot find acceptance before God.\* Nor will this faith ever be experienced among men to any great extent, till the Lord sends the most signal judgments and calamities on the earth, to humble men and cause them to look unto him as their only Saviour and Redeemer, and do

\* Said the Saviour to the Scribes and Pharisees, "How can ye believe, while ye receive honor one of another, and seek not the honor which cometh from God only?"



every thing in subordination to his will: not seeking their own, but the things of Jesus Christ, and the happiness and well being of others equal to their own. For there is no greater truth than this, that whatever is done out of a sincere regard to the will of God and the welfare of others, instead of a regard to our own honor, interest, or the favor of this world, will in no case lose its reward: but actions however numerous or splendid, if performed under the influence of selfish motives, will meet with no acceptance from that Divine Being who sees the motives and intentions of the heart.

This is a subject of the greatest importance for us deeply to consider; and any events, however trying and afflictive, (and such will shortly come upon all men) which shall have a tendency to bring mankind into a right state and condition of mind towards that Almighty Being who rules and governs all things, and cause them to serve him from right motives and principles of heart, and do unto others as they would others should do unto them, are among the greatest blessings which can be sent upon men. For we shall then enjoy the divine favor, and, as Moses in Josephus is represented as saying, *"There is but one source of happiness for all mankind—THE FAVOR OF GOD."*

#### WANT OF FAITH.

It is now a time of very little faith, as was intimated by the Saviour would be the case, when he should come to set up his kingdom of peace and righteousness on the earth; for he said, *"When the Son of man cometh, shall he find faith on the earth?"* Nor will there be any more faith than at present, until events take place in the world, so marked by divine interposition, and so evidently the work of an Almighty hand, that all doubts with regard to an overruling and superintending Providence in the affairs of men, will be at an end. Mankind will then see that there is, indeed, a God that rules and judges in the earth—that all events are

under his control and superintendence; and they will almost irresistibly be led to put their trust in him alone and seek to do his will; knowing that he will then be their guide and support at all times, and cause all things to work together for their good.

Such is the blindness and darkness which now overspread the minds of men, that they know not what is for their good. They suppose, indeed, that prosperity, the attainment of riches and honor, and an exemption from all trials and afflictions are for their good, and an evidence of the divine favor. But when did these things ever prove a blessing to the Lord's chosen people, the Israelites? Or rather, when did they ever enjoy these things for any length of time without forgetting their Maker, and ceasing to put their trust in him? It has been the same with the christian church down to the present time; and the same is true in the case of every individual. In the present day especially, such is the power of evil, that prosperity and temporal favors are sure to draw away the minds of men from God, and cause them almost to forget that there is such a being. But after the judgments and calamities which the Lord will shortly bring upon all the inhabitants of the earth, to humble them and cause them to return to him, such will be the power of grace, that mankind will be more capable of enjoying favors and blessings without injury; and hence they will be enjoyed in a greater degree than at any period since men were upon the earth: for Satan will then be bound for a thousand years, as foretold in prophecy—there will be nothing to hurt or destroy in all the holy mountain, and peace and righteousness will prevail among all mankind.

If afflictions, trials and calamities will not humble men and bring them to surrender themselves up to the Lord, nothing will—but they will be left to fill up the measure of their iniquities, or be speedily cut off. And hence there are no prophecies in scripture

which present a more sorrowful consideration than the statement, that after many of the calamities of the vials are sent on the inhabitants of the earth, they *blaspheme God* on account of those calamities, and *do not repent to give him glory*—plainly implying, that mankind will only become more hardened and wicked under the judgments of the vials; and thereby proving beyond the possibility of doubt, that the far greater part of mankind will be destroyed before the judgments of those vials terminate.

We are living now under the fifth vial, and it is under the next vial that the Euphrates or Turkish empire becomes dried up; and a more trying time will also then be experienced by those who wish to be preserved in any thing good, than has ever before been experienced since men were on the earth: for it is at this time that the three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, which are the spirits of devils, working miracles, and go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Few will be able to stand the trials of this time, or keep from being drawn away from all that is good and right, by reason of the means that will be resorted to in order to deceive and influence them to join in something to their injury and ruin; so that, as observed before, it will be the most trying season to all those who have any thing good remaining, that has ever been experienced since men were on the earth. Hence the caution given by the Holy Spirit, "Blessed is he that watcheth and keepeth his garments," &c. as mankind at this time will be liable and in the greatest danger of being drawn to act inconsistent with every principle of christianity, and of becoming so manifestly destitute of all integrity, sincerity and righteousness, that those who are not totally blind, will plainly see that they have

wholly sold themselves to work wickedness and do evil.

Under the seventh vial, a great voice comes out of the temple of heaven, from the throne, saying, "*It is done;*" and the work of destruction and reformation go on till all are destroyed or brought into conformity to the Divine will: for this is the last of the vials, and fills up the wrath of God. Troubles and afflictions will then cease for a thousand years; after which the powers of evil, in Gog and Magog, will make one more attempt, but without success, to destroy the cause and people of God.

#### FUTURE STATE OF THE CHURCH.

We have before referred to that divine work foretold in Daniel, which will overthrow all the corrupt kingdoms of Europe and extend its dominion over all the earth. It is spoken of under the symbol of *the stone*, and is represented as being *cut out without hands*; plainly implying that this work will be solely the work of God, and that no man or body of men will have any share or glory in its accomplishment.

The present is a period in which men are undertaking great things, and are expecting to accomplish much; but it will be found in the end that they have accomplished very little in the way of making mankind better or more happy. This can only be done by Him who made and sustains all things—and in this last great and effectual reformation, fewer human means and human agents will be employed, than were ever before employed in any work of reformation that has ever yet been on the earth. The sword will be made a principal instrument in this work; for, as a late writer has said, "the sword and the canon argue with the most effect among a reprobate people." And hence it is that in the Revelation we have an account of the *treading of the wine-press of the wrath of God*, (which will take place under the seventh vial) when blood will come out of the wine-press even to the horse



bridles, by the space of a thousand and six hundred furlongs. This plainly implies a greater slaughter of mankind than has ever before been experienced in any period of the world.

Thousands and thousands of dollars have been expended in England and in this country for converting the Jews; but it seems doubtful whether one single genuine conversion to christianity has been made among that people by it all. God no doubt intends that the conversion of this people shall be his own work and not the work of man, (who now seeks to have the glory of every thing himself:) and the signal and striking manner in which this event will be brought about, with other events at the same time equally evincive of a divine interposition, will be a means of convincing the most sceptical that the work is all the Lord's, and that all things are possible with him and with him alone; and that no other arm can bring deliverance or accomplish any thing truly right and good in the affairs of this world.

#### MAN'S INABILITY.

While a man thinks he can do any thing spiritually good of himself, he is under a delusion and cannot attain the salvation of God. For Christ has said, "without me ye can do nothing;" and again, "No man can come unto me, except the Father which has sent me draw him." Christ has also said, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

When Christ asked Peter and the other disciples what their own opinion of him was, and Peter answered, "Thou art the Christ, the Son of the living God," Christ said unto him, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This revealed knowledge was a knowledge of assurance, removing every doubt on the mind; and every other knowledge but this in respect to divine things, is useless and without

effect upon the heart. Hence Christ told Peter, "upon this rock" of divine revelation to the mind, "I will build my church"—and a church built on any other foundation than this, is not a church of Christ, but a building of men: and any experience, moreover, which is not a revelation of spiritual things from God to the mind, is no christian experience. This important truth should be deeply considered. It will then at once plainly appear that we can do nothing of ourselves; that we are wholly dependent on God for every good and perfect gift, who withholds and gives according to the good pleasure of his own will—and this knowledge of our own insufficiency, is the only knowledge that can empty us of ourselves, and cause us, under a sense of our own helplessness, to become as a little child; without which, the Saviour has said, we shall in no wise enter the kingdom of heaven or attain to a state of regeneration and acceptance before God.

#### THE WORKS OF MEN.

We live in a period of time when men are undertaking to do a great deal, and expect by innumerable means to promote the work of God; and yet there never was a time when it was so necessary, if we would obtain or retain any thing good, to have our minds directed to the Lord and him alone, from whom every good and perfect gift must come. After all that shall be done, it will at length be seen, that comparatively nothing has been done in the way of building up Christ's kingdom in the earth; and the Lord will then take his cause into his own hands, overturn all the works of men and build up his kingdom of peace and righteousness on the earth himself.—For so it is signified in Daniel. *The stone that becomes a great mountain and fills the whole earth, is cut out without hands.* The Lord will indeed then teach his people himself, and there will then very soon be no need for one to teach or preach to another, saying

know the Lord; for, as the scripture has said, *all shall know him from the least to the greatest*, and the earth shall be filled with the knowledge of the Lord, as the waters cover the sea. All shall then do to another as they would that another should do unto them; and no injustice, dishonesty or unrighteousness will be found among men. A new order of things will then be established, and the present order of things will come to an end. What blindness and darkness now prevail among mankind with respect to their true interest and the way to become right. But when the Lord shall teach us, and as he has promised, *all shall be taught of him*, we shall then be taught aright; and our knowledge of the Lord will be a true and saving knowledge, and not be according to doctrines and precepts of men.

#### TO THOSE WHOM IT MAY CONCERN.

A bitter and vindictive spirit is beginning to manifest itself among those religious leaders who are seeking, and think they have a right to possess, unlimited power. This spirit is particularly directed against every one who will not conform to their measures and aid them in the accomplishment of their designs—and should they once obtain the power which they covet, it is easy to perceive that none will be safe except those who bow to their sceptre and worship at their shrine.— Catholics, Universalists, anti-sectarians, and all others who will not join in the combination to promote a certain system of things, are to be sacrificed or put down; and the campaign for this purpose has already commenced.— Whether the agents and leaders in this new sort of crusade are to be completely successful or not, future events must disclose. It is time for those who do not wish to become the subjects of a bondage worse than that of Egypt, to open their eyes, and make a mild and peaceable but firm and united stand against the encroachments and

machinations which have began their operations, and have already made considerable progress. If those who have engaged in this undertaking should prove successful, as they no doubt expect, vengeance without pity will be meted out upon those who are unwilling to wear the yoke. The editor of this paper has endeavored to perform his duty by warning the community of their danger, and has had to suffer the consequences by every species of opposition, defamation and abuse, which ingenuity and malice could invent. But thus far the Lord has delivered him. His own case, and that of a few others, may be considered of little consequence; but ere long it will fall upon the many, if they are not prepared to submit to the domination and vassalage which are preparing for them. They will then, when too late, repent of the aid they now lend to a cause which will bind them in bands so strong and so well secured, that no human efforts can rend them asunder, and the attempt will only be but the sacrifice of life.

The Sunday Mail Question seems likely to be abandoned for the present as too unpopular to be made the entering wedge, and more plausible and disguised means, or a more silent and concealed scheme of operations are to be substituted in its place. The public mind and the press are to be made more subservient to their cause, and all the colleges are to be under their surveillance and control. The last of these to be assaulted and won, is that of South Carolina, whose President is charged with having written the letter addressed to "Any Member of Congress," an extract from which was given in the Reformer of last year.— For this presumption and assurance, the President of that college must be removed; and if this be accomplished, they may then boast that all the colleges, except those of the Catholics, are more or less under their influence and control. So that vain is the help of man if God does not interpose. If



we are deserving of this interposition, it will be extended towards us; but if not, all may be considered as lost and beyond a remedy. For this reason it is that we have, in this number, endeavored to call the attention of men to look more to that Divine Being with whom all things are possible, and by a true return to him, secure his favor and protection, so that should all the powers and arts of men be employed against us and our present rights and liberties, we may have nothing to fear; knowing that he is able and will deliver, now as formerly, all those who put their trust in him and seek to do his will.

It is but too true that many who wish the preservation of our present rights and liberties, forget that an Almighty arm can alone save and protect us, and that in order to have that protection, we must endeavor to deserve it by an adherence to whatever is just and good. This, while it will secure our own peace and happiness, will preserve in peace and happiness the country in which we dwell. But there are now so many obstacles in the way of becoming right, that we must look with humility and sincerity to that Divine Being who is the giver of every good and perfect gift, to enable us to become right. And if we do this, we shall find that his arm is not shortened that it cannot save, nor his ear heavy that it cannot hear. If we do it not, ere long we shall, like all other nations, experience such severe calamities and afflictions as will, before they terminate, bring us to do it; and which will themselves, therefore, be a blessing, in order to make us blessed or render us fit subjects for blessings.

#### A CHRISTIAN SPIRIT.

It is a reflection cast on christianity that its adherents are intolerant and persecuting. Nothing can be more inconsistent with all the precepts and principles of christianity than such a spirit. Christ gave no sanction to it either by precept or example, but uniformly and in the most express terms condemned it. When some

of the disciples seemed disposed to exercise it, he told them they knew not what manner of spirit they were of. However correct in faith or doctrine any one may be, if he manifests the smallest disposition to persecute or bear down another who differs from him, or is unwilling to award to him the same right to think and judge for himself which he claims in his own case, he plainly shows that he is ignorant of christianity and of the spirit which it inculcates. A persecuting spirit destroys all good in those who exercise it, and is only beneficial and advantageous to those against whom it is directed, and promotes and strengthens the cause it is designed to subvert. After a plain and honest statement of our own belief and the reasons upon which it is founded, nothing further remains for us but to leave the individual to reflect and decide for himself, except so far as a thorough conviction of the correctness of our own belief and of its importance and benefit to him, may from motives of love and kind feelings, induce us to entreat and urge him to adopt it.— But even this seldom does any good, and we believe was never resorted to by the Saviour; on the contrary, he set before those who seemed disposed to receive his testimony, the persecutions and sufferings to which it would expose them.

#### THOSE WHO REJECT THE TRUTH.

As it was in the Saviour's time, so it is now, those are in the best condition to receive the truth who are unfettered and untrammelled by the doctrines of men. "Have any of the rulers or of the Pharisees believed," was the significant inquiry when Christ delivered the counsel of God unto men. It seems, indeed, that few or none of these men, or their adherents, believed; but that every other class of men entered into the kingdom of God before them. Says the Apostle Paul, "For ye see your calling, brethren; how that not many wise men after the flesh, not many mighty, not many noble, are called."

We find, moreover, that the greatest opposers and persecutors of the Apostles were those denominated "devout women," and high professors of religion. And more opposition and persecution may now be expected from zealous professors belonging to the various sects of religion, when the Lord shall again revive his cause in the earth, than from any other people whatever. For the true way and kingdom of the Gospel stands in opposition to all the works and doings of men—and those engaged in them, and under their influence, will seek to uphold and

maintain them till they lose a knowledge of themselves and of all true religion, and are overthrown by calamities, as the Jews were who rejected the counsel of God against themselves, and put to death those who were sent to declare it unto men.

#### TO SUBSCRIBERS.

Until we reduce the number of our subscribers to paying subscribers, we shall only publish the Reformer every other month, so that the next number will be issued the first of October. This need make no difference with the subscribers, as a volume will contain *twelve* numbers, and be the same in price as a year in the former volumes, whatever length of time the numbers may be in printing. By publishing monthly when the number of subscribers were so large without suitable returns, we were going behindhand, and had besides but little time to write any ourselves. A settlement and discontinuance of all who do not intend to pay punctually is requested, as one half of our present subscribers are able to support the work; and with this number paying punctually, we should have more time to write for the work ourselves and be able to forward the numbers in season to the subscribers. Those who have been receiving the numbers for 5, 6, 7, 8 and 9 years without making any remuneration, are desired to attend to the foregoing request as soon as possible. If any are unable to make payment, on being informed to that effect, their accounts shall be cancelled on our books; and we hope all the others will not delay payment any longer. When we have on our list only such subscribers as will make payment, we shall endeavor to issue the numbers regularly the first of every month as heretofore. But as long as the expenses of each number amount to upwards of fifty dollars and not more than twenty or thirty dollars are received in the course of a month, we shall be compelled to allow more time to receive remittances and collect what is due.

As the next number of the Christian completes the first year, the publication of that number will be delayed till the first of December, when we shall be able to determine whether to continue the work another year or not.

#### EXCHANGE PAPERS.

Our paper is so unequal in exchange for most of those papers we have been long receiving, that the publishers are at liberty to discontinue sending their papers to us, while the Reformer shall be continued to them as usual until a proper return is

made. They will accept our thanks for the generous manner in which they have kept up the exchange; but justice requires that we should now be left to make remuneration by sending the Reformer for a length of time, without any other return except the satisfaction of endeavoring to render an equivalent for past favors. At the same time when their papers contain particular articles of interest to us, we shall esteem it an especial favor to receive them, should they only amount to two or three papers in a year.

#### NEW PUBLICATIONS.

A new weekly paper has been lately commenced at Albany, N. York, entitled "*The Defender of our Religious Liberties and Rights*," price Two Dollars a year.—It is published by Isaiah Bunce, formerly editor and publisher of the American Eagle, printed at Litchfield, Con. It is ably conducted and promises much usefulness to the cause which it espouses. We wish it may receive an extensive patronage.

Another new paper has been commenced at Buffalo, N. Y. called the "*American Banner*." It is published monthly at 75 Cents a year—disapproves all divisions among christians, and bids fair to be a very useful periodical. Communications by mail to be directed to B. Clark, Alden, Erie Co. N. Y.

#### LOO CHOO ISLANDERS.

We have just seen another account respecting the Loo Choo Islanders, by a Capt. Beechey, by which it would appear that the account given by Capt. Hall and Maxwell, in the forepart of this number, was overdrawn, and that in their character they very much resemble the Chinese. It hardly seemed credible, that a people ignorant of christianity should adopt a line of conduct so conformable to its principles.

\*.\* Several communications are delayed for want of room.

The Reformer is printed on the first of every other month, at one dollar for twelve numbers or a volume. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290 North Third Street, Philadelphia. Numbers can be supplied from the commencement of the work. When more convenient, persons may enter their names as subscribers and make payment to the printer.

J. RICHARDS, PRINTER, 13 CHURCH ALLEY.